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Schmidt's discovery of a Coptic version has revealed to us in something like completeness. The documents long known under the names of the Acts of Paul and Thecla, the apocryphal Correspondence of Paul with the Corinthians, and the Martyrdom of Paul, have been shown to form part of a more comprehensive work known to the early church as the Acts of Paul. It was this work which Tertullian's Asiatic presbyter "fashioned for love of Paul," about 170. These facts, familiar since the work of Schmidt, are clearly presented along with the ancient notices in Vouaux' introduction. The probabilities, he thinks, favor an origin at Pisidian Antioch. In presenting the text, Vouaux prints the Greek as far as it is preserved, with a French translation on the opposite page; where the Greek is wanting, the French translation of the Coptic occupies the page. There are copious textual and historical notes. In a useful appendix Vouaux deals with Laodiceans, Alexandrians, and the Correspondence with Seneca. For Laodiceans he refers to Harnack's list of manuscripts (*Geschichte der altchr. Lit.*, I, 36), without noting that it is professedly derived from the much fuller list in Lightfoot's Colossians. With manuscripts which have come to light since the researches of Lightfoot and Harnack (cf., e.g., *Journal of Biblical Literature*, XXIII, 76-78), Vouaux shows no acquaintance. It seems strange to be referring to Lightfoot's *Philippians* in the edition of 1873, but it is stranger to find the *Grammar, Armenian and English* of Paschal Aucher and Lord Byron ascribed (p. 135) to "F. P. Awker and L. Byron." The bibliographies indeed are somewhat carelessly printed, and some of the works cited are evidently known to the writer only at second hand. That for the Acts of Paul, moreover (pp. 136, 137), implies a fuller list of versions of Thecla than Vouaux has given (pp. 14-17), and in his text he seems to have taken account of only half the versions of that most popular part of the Acts. One must regret that in doing so systematic a piece of work he has not taken the slight additional pains to make it even better. On the whole, however, he has provided a useful and scholarly edition of the Acts of Paul.

The Fitness of the Environment. An Inquiry Into the Biological Significance of the Properties of Matter. By Lawrence J. Henderson. New York: Macmillan, 1913. Pp. xv+317. \$1.50 net.

The bulk of this book is devoted to bringing out clearly the fact that the inorganic universe exhibits a remarkable adaptation to the needs of organic life. It has been a commonly accepted fact ever since Darwin's day that the organic world has come to its present condition through a process of development and of con-

stant adaptation to environment. Professor Henderson makes it equally clear that the same kind of adaptation exists in the inorganic world. The conclusion to which he is driven by the indisputable facts is stated in these words:

"The perfect induction of physical science, based upon each and all of its countless successes in every department of physics and chemistry, conclusively proves that the whole process of cosmic evolution from its earliest conceivable state to the present is pure mechanism.

"If, then, cosmic evolution be pure mechanism and yet issue in fitness, why not organic evolution as well? Mechanism is enough in physical science, which no less than biological science appears to manifest teleology; it must therefore suffice in biology. . . . Hence we are obliged to conclude that all metaphysical teleology is to be banished from the whole domain of natural science."

The question then forces itself upon us, What is to be said about this remarkable adaptation on both sides? Is it to be accounted for as due to an exclusively mechanistic teleology, or can we still find place for some tendency or purpose somewhere outside of the mechanistic process? Professor Henderson, as a scientist, grants the possibility of this latter hypothesis, but he is able to make room for the operation of such teleological tendency only at the very beginning of the whole process of development. This is, of course, nothing more nor less than the old deistic doctrine of a First Cause, and leaves unanswered the vital question: Can philosophy and theology live in a mechanistic world?

The Cambridge Mediaeval History. Planned by J. B. Bury, edited by H. M. Gwatkin and J. P. Whitney. "The Christian Roman Empire and the Foundation of the Teutonic Kingdoms." New York: Macmillan, 1912. \$5.00.

A hearty welcome awaits the *Cambridge Mediaeval History*, complement of the *Cambridge Modern History*. The work is planned by Professor Bury and edited by Professor Gwatkin and Rev. J. P. Whitney, of King's College. The general construction of the volume adopts the principles of Lord Acton for the *Cambridge Modern History*.

The first volume, which has just appeared, covers the first two hundred years from the time of Constantine in a series of studies upon such matters as Constantine and His State, the Reorganization of His Empire, the Triumph of Christianity, Arianism, the Teutonic Kingdoms, the Kingdom of Italy under Theodoric, etc. Altogether there are twenty-one chapters, most of which are concerned with the course of outer events. There are no historical eccentricities in the treatment but everything moves on in

a classical and competent fashion. Particularly interesting to the student of doctrine are those sections dealing with the Arian controversy. This great moment of the church's life is discussed with characteristic breadth and insight by Professor Gwatkin. But why should Athanasianism be discussed under the title head Arianism rather than vice versa? Is this not something like discussing Calvinism under a chapter title of Arminianism? It seems, on the whole, a little unfortunate that the general treatment should be so little touched by modern interest. Chap. xix, which deals with the entire period, in twenty-five pages passes from the languages of the Empire, through commerce, corporations, and forms of land tenure, to the influence of the bishops. This seems rather superficial. We hope that in the subsequent volumes the treatment will be less conventional and that, without making the work into a treatise upon the philosophy of history, there will be a more outspoken recognition of the fact that history is not a mere collection of items, but is a study of social forces which operate in social evolution or devolution. It may be true that the historian as over against the sociologist cares more for differences than for generic qualities, but history is really indispensable only as we see the rise and fall of social minds.

The Ethics of the Old Testament. By Hinckley G. Mitchell, Professor of Hebrew and Old Testament Exegesis in Tufts College. Chicago: University of Chicago Press, 1912. Pp. x+417. \$2.00.

Students of the Old Testament from any angle of approach—history, theology, homiletics, sociology, philosophy—will find this volume serviceable. Although the professional interpreter expects no new results here, the book is a new thing in the field of popular biblical exposition, where so much work of various kinds is urgently needed. Professor Mitchell undertakes to set forth in logical order the moral ideas of the ancient Hebrews on the background of old Testament history. He, of course, accepts the methods and results of the modern historical school. While leaving it to the reader to define for himself the ethical significance of the Old Testament as a whole, the author suggests that it can evidently no longer be regarded as peculiar for the completeness and consistency of its morality, and therefore infallible in the sixteenth-century sense. As an illustration of what is meant by this, he goes on to say: "The thoughtful reader of Genesis can explain the fact that in 9:20 ff. Canaan is cursed for an offense of which, not he, but his father has been guilty; also how it is that in Josh. 7:24 f. the children of Achan have to suffer with him, although, according to Deut. 24:16, Moses has just ordained that 'the fathers shall not be

put to death for the children, neither shall the children be put to death for the fathers.' In these and many other instances criticism has shown that we have to do, not with a homogeneous text, but with the work of two or more authors writing at different times and from different standpoints."

The author's purpose, then, is as far as possible from that of hunting out inconsistencies and discrepancies in the Bible; for, as he indicates, his task is to put on exhibition the *standpoints* of the different periods from which the various Old Testament documents arise, and to show how these different points of view connect up with the history of Israel. The book may, therefore, be called a study in the mechanics of progressive revelation.

As to method of treatment, Professor Mitchell points out that there are at least two ways of handling the subject. The first method, and the one which would have been adopted by a writer of a century ago, is what might be called the "pigeon-hole method," according to which all the material relating to a given topic is placed in one chapter, making the book practically a collection of detached essays. The other method, and the one which our author follows, treats the various aspects of the subject in a succession of rounded stages, producing a unified impression upon the reader's mind. The usefulness of the volume will be enhanced if it be studied in connection with a good modern manual of Hebrew history.

The Theology of the Gospels. By James Moffatt. New York: Scribner, 1912. Pp. xvi+220. \$0.75.

This small volume does not pretend to be an exhaustive presentation of gospel theology. Only the salient features of the subject are discussed, and these are set forth in a topical rather than in a systematic scheme. The theological character of the gospels, their eschatology, the God of Jesus, the person of Jesus, and the spirit of Jesus, are the topics treated. By "theology" of the gospels the author means their religious thought as it centers about Jesus and the revelation God made through him. The prominence recently given to eschatology raises a question whether gospel theology may not be eschatology pure and simple. The extreme eschatological views of Schweitzer are rejected in favor of a harmonistic view. Jesus spoke of an imminent catastrophic kingdom and he also spoke of a kingdom present in the lives and hearts of men. "The mind of Jesus is larger than the apocalyptic theory would allow and no sort of justice is done to it unless the absolute validity which he attached to the truths of pardoning love, trust in God, and the higher righteousness is candidly admitted." Jesus' thought of God is determined by Jesus' unique consciousness